

JOB – Chapters 8-11 – “Bildad: Job Should Repent; Job: There is no Mediator; I Would Plead With God; Zophar: Repent, Job”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

JOB – Chapters 8-11:

The fascinating story of a man who, for causes unknown to him, suffered the loss of everything. A man who was stripped to just the bare consciousness of his being. “Naked I’ve come into the world, naked I’m going out. Just the bare essence of existence is about what he has been brought to. The loss of all his possessions, the loss of his family, even the loss of his friends, alone. Now, when you are stripped of all of these things that we usually consider sort of necessary for life, when you’ve lost your health, you don’t know if you’re going to live another day or not. Everything is gone. What are the questions that you’re concerned with at that point? Surely not, “What shall I wear to church tonight?” That doesn’t fit into the issues any more. The basic questions become questions about, “What is life? Why am I here? What does the future hold? Is there life after death? Or, is this all it is? Is life just this misery, this suffering, this sorrow, this pain? And is that then, the end?” The first “friend” Eliphaz, prompted in part by a vision he had, likely from an evil spirit, **brings the answer to Job as why he is suffering so much, that is, that there is sin or hypocrisy in Job’s life and that his suffering was deserved! Eliphaz begins this argument of sharp words and discouragement, which will be continued by the other “friends”.** Job, get right with God and your suffering will end. Job responds to Eliphaz basically saying I don’t know of any sin in my life, so how can I repent from it? All I know is that my suffering is comfortless and that your comments are not helpful at all!

Now the second “friend” Bildad will make his first discourse.

Chapter 8: THEME: Bildad's first discourse.

The next man who makes his attack upon Job is Bildad. He is what we would call a traditionalist. Bildad is a man who rests upon the past. His argument is: “*Job 8:8 'For inquire, please, of the former age, And consider the things discovered by their fathers'.*” It is as if he picks up the old rocks and stones of geology, looks at them and tells what happened years ago and from them predicts what will happen. Actually, the evolutionist is really a traditionalist, which a great many people do not recognize. The evolutionist rests upon the past and assumes certain premises which he cannot prove. There are only two explanations for the origin of this universe: one is creation and the other is speculation. Evolution is speculation. It digs up a bone, attempts to date it and classify it as belonging to a certain period, and then relate it to the development of man. But who knows? This Book of Job is going to raise that very question. God asks Job, “*Job 38:4 'Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.'*” Bildad will use the argument of “when I was young,” and “we’ve been doing it this way.” He knew a lot of old sayings and proverbs and pious platitudes, but he actually offers nothing new at all. He is a more crude fellow than Eliphaz. He breaks in upon Job and hurts him a great deal. He doesn’t help Job at all. This is Bildad who is supposed to have been his friend.

Chapter 9: THEME: Job's answer to Bildad.

Job makes it very clear that Bildad has not met his need at all. He was not even talking in the field of his problem. At this point he makes it clear that he makes no claim to perfection, and he knows that he cannot defend himself before God. What he needs is someone on his side to present his case. We will hear Job’s longing for someone to be his mediator and his intercessor. In other words, we will hear Job’s heart–cry for Christ.

Chapter 10: THEME: Job’s Heart – Cry for Christ!

Job 9:32 'For He is not a man, as I am, That I may answer Him, And that we should go to court together. Job is saying in effect, “If He were a *man*, I could talk to Him.” This is the reason God became a Man, my friend—so man could talk to Him and walk with Him and realize that he cannot meet God’s standards. The only Man who ever met God’s standards was the Lord Jesus Christ. This is what makes some of the contemporary plays and literature such a curse. They insinuate that Jesus was not only a man, but that He was a sinful man! Liberalism has been saying this for years. However, they cannot find in the Word of God that there was any sin in the Lord Jesus Christ. They find the sin in their own dirty hearts, because Jesus was without sin.

Chapter 11: THEME: Zophar's first discourse.

Now we meet the last of Job’s friends. His name is Zophar, and he is the legalist. He assumed (and rightly so as far as he goes) that God works according to measure, according to law. He pretends to know what God will do in a given circumstance. He is different from Bildad, who was the traditionalist. Bildad said you can go back and look at what has happened in the past and learn from it. He has a scientific mind. He is like the scientist who thinks he can look at rocks and tell you how old the earth is. Zophar has a scientific mind, too, but he puts the emphasis on the laws. If one would bring him up to date, he would be more or less an atheist. His philosophy is that the universe is run by laws. It is obvious that we cannot have law without somebody who makes the law. Nevertheless, Zophar assumes this physical universe is following laws. Zophar is like the fellow who says, “Ask me another.” He is the I–have–all–the–answers type. He is the voice of legalism. He holds that God is bound by laws and never operates beyond the circumference of His own laws. He is probably the senior member of the group, and he speaks with a dogmatic finality that is even more candid and crude than that of Bildad.

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INTERPRETATION

APPLICATION

"For He is not a man, as I am, That I may answer Him, And that we should go to court together. Nor is there any mediator between us, Who may lay his hand on us both. (9:32-33).

So, the dilemma that Job sees. The greatness of God, the sovereignty of God, the awesomeness of the eternal, infinite God, and, “Hey, I am nothing. My days are passing away, I’m weak, I’m, I’m nothing! Therefore, how can I possibly deal with this infinite, eternal God, and try to justify myself before Him? There’s just nothing I can do! The gulf, or the gap between me and God is so great, that I’m helpless.” The only solution that Job could see, was for an arbitrary, a mediator. One who could stand between man and God, who could touch them both. That’s exactly what Jesus Christ is! For there is one God, and one Mediator between God and man, the Man Christ Jesus, who was in the form of God, and thought it not robbery to be equal with God. He touched God, and yet, He humbled Himself, emptied Himself, and came in the likeness of man, in a body of flesh. So, He touched men. “In the beginning was the Word, the Word was with God, the Word was God, but the Word became flesh and dwelt among us. We beheld His glory as of the Only Begotten of the Father. That which was from the beginning which we have seen, which we have gazed upon, which we have handled of the Word of life, for that Word was manifested.” So, Jesus is the answer to the cry of Job, for the mediator. One that could stand between God and man, laying His hand on both, and thus bringing man before God.

HE TOUCHED ME – William Gaither - Hymn #278

*Shackled by a heavy burden, 'Neath a load of guilt and shame.
Then the hand of Jesus **touched me**, And now I am no longer the same.*

*He **touched me**, Oh He **touched me**, And oh the joy that floods my soul!
Something happened and now I know, He touched me and made me whole.*

*Since I met this blessed Savior, Since He cleansed and made me whole,
I will never cease to praise Him, I'll shout it while eternity rolls.*

*He touched me, Oh He touched me, And oh the joy that floods my soul!
Something happened and now I know **He touched me and made me whole.***

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INTERPRETATION

APPLICATION

Chapter 8 – Bildad: “Job Should Repent”

Job 8:1 Then Bildad the Shuhite answered and said:

Job 8:2 "How long will you speak these things, And the words of your mouth be like a strong wind?

Job 8:3 Does God subvert judgment? Or does the Almighty pervert justice?

Job 8:4 If your sons have sinned against Him, He has cast them away for their transgression.

Job 8:5 If you would earnestly seek God And make your supplication to the Almighty,

Job 8:6 If you were pure and upright, Surely now He would awake for you, And prosper your rightful dwelling place.

Job 8:7 Though your beginning was small, Yet your latter end would increase abundantly.

Job 8:8 "For inquire, please, of the former age, And consider the things discovered by their fathers;

Job 8:9 For we were born yesterday, and know nothing, Because our days on earth are a shadow.

Job 8:10 Will they not teach you and tell you, And utter words from their heart?

Job 8:11 "Can the papyrus grow up without a marsh? Can the reeds flourish without water?

Job 8:12 While it is yet green and not cut down, It withers before any other plant.

Job 8:13 So are the paths of all who forget God; And the hope of the hypocrite shall perish,

Job 8:14 Whose confidence shall be cut off, And whose trust is a spider's web.

Job 8:15 He leans on his house, but it does not stand. He holds it fast, but it does not endure.

Job 8:16 He grows green in the sun, And his branches spread out in his garden.

Job 8:17 His roots wrap around the rock heap, And look for a place in the stones.

Job 8:18 If he is destroyed from his place, Then it will deny him, saying, 'I have not seen you.'

Job 8:19 "Behold, this is the joy of His way, And out of the earth others will grow.

Job 8:20 Behold, God will not cast away the blameless, Nor will He uphold the evildoers.

Job 8:21 He will yet fill your mouth with laughing, And your lips with rejoicing.

Job 8:22 Those who hate you will be clothed with shame, And the dwelling place of the wicked will come to nothing."

vs. 1-7 *How long will you speak these things:* Bildad now speaks and bluntly rebukes Job! Bildad dismissed Job's defense (vs. 6-7) as a strong wind, not stopping to consider Job's pain and why he spoke the way he did. ***Does the Almighty pervert justice?*** Bildad's confidence is in the justice of God. Bildad is inferring that Job could only receive such calamity from God as the punishment for some sin. Bildad was brash enough to throw the death of Job's sons to him.

If you would earnestly seek God . . . Like his “friend” Eliphaz, Bildad was unable to see the drama behind the scenes in the heavenly realm. Therefore, his interpretation was to apply the principle of cause and effect, calling Job to repentance, suggesting that Job was not pure and upright, since God did not appear to deliver him. ***Though your beginning was small, yet your latter end would increase abundantly:*** When Bildad said this he was both wrong and right. He was wrong in that he assumed that because Job was not currently in prosperity and abundance, it proved that Job had not made supplication and was not pure and upright. He was right in that Job, in the end of it, did increase abundantly.

vs. 8-10 *Inquire, please, of the former age:* Bildad asked Job to consult the wisdom of the ages and to consider what they had to teach and tell Job Bildad's position that sinners get just punishment, and good men are blessed with health and prosperity. ***For we were born yesterday, and know nothing:*** Bildad gave Job a graceful excuse for what he considered to be his previous foolishness was that Job did not consider and consult ancient wisdom.

vs. 11-18 The rule of cause and effect applied to Job's situation. ***Can the papyrus grow up without a marsh?*** Two things are shown here. First, it shows the principle of cause and effect because the water causes it to grow. Second, it is a fragile growth that withers before any other plant. These reeds are like the hypocrite or the one who makes a mere show of faith without true trust in God. ***It withers before any other plant:*** “Long before the Lord comes to cut the hypocrite down, He dries up the mire on which he lives. ***So are the paths of all who forget God:*** As the papyrus quickly withers and dies, so will all those who turn their back on God. He may prosper for a time, but will ultimately come to ruin. Bildad misapplied the illustrations to Job as if he were a sinning, shallow hypocrite. He was right in his statements of truth, and wrong Job's situation.

vs. 19-22 God's promise of blessing to the blameless. ***This is the joy of His way . . . God will not cast away the blameless:*** Bildad's message was more blunt, less diplomatic than that of Eliphaz, but his basic message was the same. Job could once again come to a place of **joy** and **laughing** if he would turn to God again. Bildad's simple theory was that there were two kinds of men – the blameless and the secretly wicked, looking the same on the outside, but God distinguishes them by prospering the one and destroying the other. ***Those who hate you will be clothed with shame:*** Job's frustration was rising because of these contentious dialogues with his friends. After the harsh words of Eliphaz, Bildad invited Job to find vindication through repentance.

vs. 1-7 *We* should never behave to someone in deep trouble and suffering what Bildad does here, which is cruel beyond description. He tells Job not to talk so much; to repent of his sin and hypocrisy, which did not fit Job's situation at all. This is a good example of what NOT to do!

vs. 8-10 Now Bildad tries to add credibility to his position that Job needs to repent and get right with God by presuming this Bildad's position is that of wisdom of man of the former age! Listen, this is ancient wisdom! Again how wrong!

vs. 11-18 Here Bildad is using cause and effect illustrations from nature to bolster his position that it is right and correct for Job! This kind of judgment is always due to sin in the sufferer's life.

vs. 19-22 Bildad continues and here says, that this is all God's judgment, but there is hope for a happy ending if you, Job, would just repent of your sin and allow God to end His judgment, then you could return to a happy life!

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INTERPRETATION

APPLICATION

Chapter 9 – Job: “There is no Mediator”

Job 9:1 Then Job answered and said:

Job 9:2 "Truly I know it is so, But how can a man be righteous before God?

Job 9:3 If one wished to contend with Him, He could not answer Him one time out of a thousand.

Job 9:4 God is wise in heart and mighty in strength. Who has hardened himself against Him and prospered?

Job 9:5 He removes the mountains, and they do not know When He overturns them in His anger;

Job 9:6 He shakes the earth out of its place, And its pillars tremble;

Job 9:7 He commands the sun, and it does not rise; He seals off the stars;

Job 9:8 He alone spreads out the heavens, And treads on the waves of the sea;

Job 9:9 He made the Bear, Orion, and the Pleiades, And the chambers of the south;

Job 9:10 He does great things past finding out, Yes, wonders without number.

Job 9:11 If He goes by me, I do not see Him; If He moves past, I do not perceive Him;

Job 9:12 If He takes away, who can hinder Him? Who can say to Him, 'What are You doing?'

Job 9:13 God will not withdraw His anger, The allies of the proud lie prostrate beneath Him.

Job 9:14 "How then can I answer Him, And choose my words to reason with Him?

Job 9:15 For though I were righteous, I could not answer Him; I would beg mercy of my Judge.

Job 9:16 If I called and He answered me, I would not believe that He was listening to my voice.

Job 9:17 For He crushes me with a tempest, And multiplies my wounds without cause.

Job 9:18 He will not allow me to catch my breath, But fills me with bitterness.

Job 9:19 If it is a matter of strength, indeed He is strong; And if of justice, who will appoint my day in court?

Job 9:20 Though I were righteous, my own mouth would condemn me; Though I were blameless, it would prove me perverse.

vs. 1-13 Job’s frustration with the power and majesty of God. Although Job praises the wisdom and strength of God, God is beyond his ability to know. **Truly I know it is so:** Job’s answer to Bildad is more gracious than the hard words Bildad had for Job in the previous chapter. He began by agreeing with Bildad’s general premise: that God rewards the righteous and judges sinners. **But how can a man be righteous before God?** Job’s response to Bildad was wisely stated. Job obviously suffered more than normal; yet no one could rightly accuse him of sinning more than normal. If Job was not **righteous before God**, then how could any **man** be? **If one wished to contend with Him, he could not answer Him one time out of a thousand:** Job understood that man could not debate with God or demand answers from him. However, this will become the basic sin of Job in the story, of which he repents at the end of the book. **He made the Bear, Orion, and the Pleiades, and the chambers of the south:** Job praised the great might of God, the creator, who created the worlds and put the sun and stars in the sky. Yet God’s might was of no comfort to Job; it just made him feel that God was more distant than ever. **Chambers of the south:** “The most remote, hidden, and secret parts of the south; so called, because the stars which are under the southern pole are hidden from us. **Who has hardened himself against Him and prospered?** Job agreed with the basic premise of Bildad, that one is never blessed by hardening one’s self against God. Yet Job did not think that this principle applied to himself in this situation, because he knew in his heart that he had not **hardened himself against God**. **He does great things past finding out, yes, wonders without number:** Job considered the great works of God in the universe, yet his understanding of the greatness and might of God did not comfort Job; it made him feel that God was too great to either notice or care and help Job.

vs. 14-20 Job wonders how to answer such a mighty God. **How then can I answer Him:** Job’s problem is clear; he understood that God is righteous and mighty; what he can’t understand is how God will use that righteousness or might to help Job. God seemed distant and impersonal to Job, and to many who suffer. **He crushes me with a tempest, and multiplies my wounds without cause:** Job felt that God’s might was *against* him, not for him. In this sense it did no good for Job to consider the awesome power of God, because that power seemed to be set against him. **Though I were righteous, my own mouth would condemn me:** If Job were to proclaim his own righteousness it would not be true. If he were to proclaim his own righteousness, the words themselves would be evidence of enough pride and arrogance to condemn him. If he were to proclaim his own righteousness, he would say that God is wrong about man. **Though I were righteous . . . Though I were blameless, it would prove me perverse:** Job gave eloquent voice to his exasperation. He felt as though there was nothing he could do to please God or come into His favor again.

vs. 1-13 Job, in all his misery, suffering and confusion, is saying that in principle Bildad may be right, that generally the righteous are blessed and the wicked cursed, but it doesn’t match the specifics in my life. Job knows he is innocent, but he can’t prove it. Only God can prove it, but He is silent. Job would like to get God into a courtroom and question Him. But he knows that it is impossible to question God. If I would contend with God, I couldn’t answer one question out of a thousand. God is so great! His sovereignty is sobering! Bildad is continuing to put Job in a most difficult position!

vs. 14-20 Job is dreaming about getting answers from God, but he knows that this is impossible and not practical, but this is where he is!

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INTERPRETATION

APPLICATION

Job 9:21 *"I am blameless, yet I do not know myself; I despise my life.*
Job 9:22 *It is all one thing; Therefore I say, 'He destroys the blameless and the wicked.'*
Job 9:23 *If the scourge slays suddenly, He laughs at the plight of the innocent.*
Job 9:24 *The earth is given into the hand of the wicked. He covers the faces of its judges. If it is not He, who else could it be?*
Job 9:25 *"Now my days are swifter than a runner; They flee away, they see no good.*
Job 9:26 *They pass by like swift ships, Like an eagle swooping on its prey.*
Job 9:27 *If I say, 'I will forget my complaint, I will put off my sad face and wear a smile,'*
Job 9:28 *I am afraid of all my sufferings; I know that You will not hold me innocent.*
Job 9:29 *If I am condemned, Why then do I labor in vain?*
Job 9:30 *If I wash myself with snow water, And cleanse my hands with soap,*
Job 9:31 *Yet You will plunge me into the pit, And my own clothes will abhor me.*
Job 9:32 *"For He is not a man, as I am, That I may answer Him, And that we should go to court together.*
Job 9:33 *Nor is there any mediator between us. Who may lay his hand on us both.*
Job 9:34 *Let Him take His rod away from me, And do not let dread of Him terrify me.*
Job 9:35 *Then I would speak and not fear Him, But it is not so with me.*

vs. 21-24 Job explains his own inability to defend himself before God. *I am blameless, yet I do not know myself:* Job gave vent to his tortured feelings. He genuinely believed that he was *blameless*, yet at the same time he admitted that he did *not know* himself well enough to have a completely clear conscience. *He laughs at the plight of the innocent:* Job felt that not only was God distant and silent, but He was also having sport at the expense of godly sufferers like Job. *If it is not He, who else could it be?* Job's logic was solid. He understood that his situation could be traced back to God. *The earth is given into the hands of the wicked:* Don't the worst men possess most of this world's goods, and the righteous are rarely in power or affluence? This was the case in Job's time and still is the case, so prosperity and adversity in this life are no marks either of God's approval or disapproval.

vs. 25-31 Job's strong sense of condemnation. *Now my days are swifter than a runner:* Job felt that his life was spinning out of control. Time moved fast and was like a hostile predator against him (*like an eagle swooping on its prey*). *I know that You will not hold me innocent:* Job felt that he had already been tried and condemned by God, and that it would even do him no good to cleanse himself before God. If he did, he believed that God would just *plunge him into the pit* again. *If I wash myself with snow water:* Maybe a description of the vain things that sinners do to justify themselves and cleanse themselves of their sin. *Yet You will plunge me into the pit:* The more Job considered the greatness of God, the more he felt plunged into a pit of depravity.

vs. 32-35 Job longs for a mediator to help. *He is not a man, as I am, that I may answer Him:* Job here keenly felt the distance between himself and God. He felt unjustly treated by God, yet felt there was no way to address the problem. God could not be confronted with Job's unexplained circumstances, so Job despaired of every finding a satisfactory answer to his problem. *Nor is there any mediator between us, Who may lay his hand on us both:* Understanding the distance between himself and God, Job longed for someone to bridge the gap between him and God. Job needed someone to sort out the differences between him and God. His prior belief system did not do that; his experience did not do that; neither did the counsel of his friends. Recognizing this need, Job cried out for *a mediator between himself and God*. We have a great promise of a Mediator that Job did not yet know of: *For there is one God and one Mediator between God and men, the Man Christ Jesus (1Ti 2:5).* *Then I would speak and not fear Him, but it is not so with me:* Because he lacked a mediator, Job felt that he could not speak with God. *1Ti 2:5-6* For there is one God and one Mediator between God and men, the Man Christ Jesus, [6] who gave Himself a ransom for all, to be testified in due time,
Heb 2:14-18 Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, [15] and release those who through fear of death were all their lifetime subject to bondage. [16] For indeed He does not give aid to angels, but He does give aid to the seed of Abraham. [17] Therefore, in all things He had to be made like His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people. [18] For in that He Himself has suffered, being tempted, He is able to aid those who are tempted.

vs. 21-24 Job says he is blameless but that he does not really know himself! He wrongfully says that God destroys the blameless and with wicked, laughing at the plight of the innocent. He shows signs of wrongfully giving up. Oh, how an encouraging friend, rather than the discouraging Bildad, could come alongside and offer some comfort!

vs. 25-31 If I went into this courtroom even wearing clean clothes to make a good impression, it wouldn't do any good because God is going to judge me. Not true, but Job is taking in all these comments from Bildad and friends, and now he is accusing God and coming against God on the basis of what others have said about God and not what God is really like! We must be careful of that.

vs. 32-35 Job is acknowledging there is a gulf or gap between finite man and infinite God, that cannot be bridged without a mediator. Such a mediator is essential, but Job doesn't have one. He is describing what God will provide and has since provided –*the one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.* He is the one and only Mediator! Job would like to speak to God, but it is not possible with him because there is no mediator, who is able to put His hand on God and man!

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INTERPRETATION

APPLICATION

Chapter 10 – Job: “I Would Plead With God”

Job 10:1 *“My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul.*

Job 10:2 *I will say to God, ‘Do not condemn me; Show me why You contend with me.*

Job 10:3 *Does it seem good to You that You should oppress, That You should despise the work of Your hands, And smile on the counsel of the wicked?*

Job 10:4 *Do You have eyes of flesh? Or do You see as man sees?*

Job 10:5 *Are Your days like the days of a mortal man? Are Your years like the days of a mighty man,*

Job 10:6 *That You should seek for my iniquity And search out my sin,*

Job 10:7 *Although You know that I am not wicked, And there is no one who can deliver from Your hand?*

Job 10:8 *‘Your hands have made me and fashioned me, An intricate unity; Yet You would destroy me.*

Job 10:9 *Remember, I pray, that You have made me like clay. And will You turn me into dust again?*

Job 10:10 *Did You not pour me out like milk, And curdle me like cheese,*

Job 10:11 *Clothe me with skin and flesh, And knit me together with bones and sinews?*

Job 10:12 *You have granted me life and favor, And Your care has preserved my spirit.*

Heb 4:14-16 *Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. [15] For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. [16] Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

Heb 5:2 *He can have compassion on those who are ignorant and going astray, since he himself is also subject to weakness.*

Heb 7:25 *Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.*

1Jn 2:1 *My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.*

vs. 1-7 *I will give free course to my complaint:* It seems that Job believed that he had not yet begun to complain. He will, *in the bitterness* of his soul, say what he would say to God if given the chance. *Do not condemn me* (treat me as wicked); *show me why You contend with me:* Job would say to God, Make your case against me to show why I deserve this disaster in my life! I don’t believe I am a wicked man! *Does it seem good to You that You should oppress, that You should despise the work of your hands:* Job vented more and more to God. “Does this make you happy? I am the work of your hands, and look at how you are treating me!” *Do You have eyes of flesh? Or do you see as man sees?* Job clearly knew that God was not limited in His vision as humans are; yet by the facts Job had seen and experienced, it seemed like God saw him with the same shallow and superficial vision that his friends used. *Although You know that I am not wicked:* Job appealed to God’s knowledge of Job and his character. God had agreed with Job’s self-estimation, saying that Job *was blameless and upright, and one who feared God and shunned evil (Job 1:1).*

vs. 8-12 *Your hands have made me and fashioned me, an intricate unity:* Job was a smart scientist and knew that God was the author of creation and specifically of mankind. *...like clay and will You turn me into dust again* Job seemed to understand that mankind came from *the dust of the ground (Gen 2:7)*, illustrating the fashioning of his body by three pictures: Like a vessel of clay, like a cheese, like a garment, woven by a weaver. *Yet You would destroy me:* Job knew that God created him; now he felt that God wanted to destroy him. What Job did not know is that God had strictly forbade this calamity to end in death (**Job 2:6**). We can sympathize with what Job felt, and we understand that he could not know this. Yet we also know the truth from the heavenly scene behind the earthly scene. *You have granted me life and favor, and Your care has preserved my spirit:* Job could not deny God’s past work in his life as creator and as preserver; yet all that made things *more* problematic, not less. In verse 12, Job actually thanked God for three wonderful things: *You have granted me life and favor, And Your care has preserved my spirit.*

Psa 18:35 *You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great.*

vs. 1-7 Job knew there’s something wrong with Bildad’s accusation, so now he asks why Lord, did You build me up so highly and then judge me like this? You know I’m innocent of all these charges, but there is no one to deliver me from Your hand! Job is sort of setting up a courtroom situation, for God to answer the fact that it’s not sin in my life, which only You know!

vs. 8-12 Job exhibits his scientific intelligence. He says to God, You have made me in intricate unity, yet You would destroy me. Job could not deny God’s past work in his life as Creator and as Preserver; yet all that made things more problematic, not less. Job does thank God for granting him life and favor and for preserving his spirit. Considering his terrible suffering and distraught condition, he remains strong enough not to condemn God

JOB – Chapters 8-11 – “Bildad: Job Should Repent; Job: There is no Mediator; I Would Plead With God; Zophar: Repent, Job”

OBSERVATION

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INTERPRETATION

APPLICATION

Job 10:13 'And these things You have hidden in Your heart; I know that this was with You:

Job 10:14 If I sin, then You mark me, And will not acquit me of my iniquity.

Job 10:15 If I am wicked, woe to me; Even if I am righteous, I cannot lift up my head. I am full of disgrace; See my misery!

Job 10:16 If my head is exalted, You hunt me like a fierce lion, And again You show Yourself awesome against me.

Job 10:17 You renew Your witnesses against me, And increase Your indignation toward me; Changes and war are ever with me.

Job 10:18 'Why then have You brought me out of the womb? Oh, that I had perished and no eye had seen me!

Job 10:19 I would have been as though I had not been. I would have been carried from the womb to the grave.

Job 10:20 Are not my days few? Cease! Leave me alone, that I may take a little comfort,

Job 10:21 Before I go to the place from which I shall not return, To the land of darkness and the shadow of death,

Job 10:22 A land as dark as darkness itself, As the shadow of death, without any order, Where even the light is like darkness.' "

Chapter 11 – Zophar: “Repent, Job”

Job 11:1 Then Zophar the Naamathite answered and said:

Job 11:2 "Should not the multitude of words be answered? And should a man full of talk be vindicated?

Job 11:3 Should your empty talk make men hold their peace? And when you mock, should no one rebuke you?

Job 11:4 For you have said, 'My doctrine is pure, And I am clean in your eyes.'

Job 11:5 But oh, that God would speak, And open His lips against you,

Job 11:6 That He would show you the secrets of wisdom! For they would double your prudence. Know therefore that God exacts from you Less than your iniquity deserves.

vs. 13-17 These things You have hidden in Your heart; I know that this was with You:

Job begins to touch on the core of the problem that stirred inside of him. He knew that God knew all the causes and answers for Job's condition; yet God did not tell Job. *If I am wicked, woe to me:* Job's friends insisted that the disasters of his life came upon him because of some particular iniquity or wickedness within him. Job protested that this was not the case; and here he again states the thought. *I am full of disgrace; see my misery!* I am confounded within myself, not knowing what to say or do. Help me! *You hunt me like a fierce lion, and again You show Yourself awesome against me:* Job felt as though God were no help to him at all in his present distress. Instead, he felt as though he were prey for God, who came against him *like a fierce lion. Changes and war are ever with me.* I am as if attacked by successive troops by continual warfare.

vs. 18-22 Why then have You brought me out of the womb? Returning to the theme that it would be better if he had never been born. His situation would have completely changed if he could see by faith the invisible dynamics in heavenly places that made sense of his situation. *Cease! Leave me alone:* Job would simply prefer that God would leave him alone. He did not recognize that it was only because God did not leave him alone that he had endured this far and was not completely destroyed by either the devil or despair.

“Are not my days few?” Job reflected on how fast his life seemed to pass. *To the land of darkness and shadow of death:* Here Job reflects the difficult apprehension of the truth of the afterlife in the Old Testament. Statements of murky, near-despair like this are combined with occasional declarations of triumphant, confident faith (as in *Job 19:25, I know that my Redeemer lives . . . and after my skin is destroyed, this I know, that in my flesh I shall see God*). This cloudy understanding of the afterlife in the Old Testament should not surprise us as readers of the New Testament, who knows that Jesus Christ brought *life and immortality to light (2Ti 1:10). 2 Cor. 5! 1 Peter 1 (living hope!)*

vs. 1-6 Zophar the Naamathite criticizes Job for his complaining, saying he actually deserves far worse from God. He is the worst of Job's accusers, speaking without feeling or pity. *Should a man full of talk be vindicated?* Zophar had enough of Job's protests to innocence. In his mind, all of Job's eloquent complaining shows him to be nothing more than *a man full of talk*, one who should not *be vindicated*. Therefore, Zophar will continue with a rebuke of Job (*when you mock, should no one rebuke you?*). *...doctrine is pure, and I am clean in your eyes:* Zophar did not truthfully represent Job's words here. Job did not claim to be *pure* and *clean*, as if he were sinless and perfect; but Job claimed to be in the right. *Know therefore that God exacts from you less than your iniquity deserves:* Zophar thought not only was Job wrong to claim to be either *pure* or *clean*, he was so guilty before God to deserve far worse than he had suffered. Zophar is among the *miserable comforters* who were quite wrong in their analysis and advice..

vs. 13-17 Job is asking God if He so carefully formed him in the womb and brought him into the world to let a fierce lion come in and destroy me? Not know of the situation in heaven between God and Satan, Job continues to search for answers.

vs. 18-22 Job continues to ask questions. God doesn't give any answers because if he did so, it would invalidate the test situation with Satan that is going on. Job closes this section basically asking for God to sentence him to death, taking him out of his misery. This is very powerful and demonstrates just how difficult the situation is for Job.

vs. 1-6 What a friend we now see in Zophar! He begins by saying Job is full of empty talk, they he is just full of self-serving hot air, just a windbag! Just consider, here is Joy pouring out his heart to those whom he thinks are compassionate, “safe environment” friends, but they continue to behave and respond otherwise. Here Job is being told that God is letting him too easy! A very, very, cutting thing, Job! If we were in Zophar's position how would we have responded?

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INTERPRETATION

APPLICATION

Job 11:7 "Can you search out the deep things of God? Can you find out the limits of the Almighty?

Job 11:8 They are higher than heaven—what can you do? Deeper than Sheol—what can you know?

Job 11:9 Their measure is longer than the earth And broader than the sea.

Job 11:10 "If He passes by, imprisons, and gathers to judgment, Then who can hinder Him?

Job 11:11 For He knows deceitful men; He sees wickedness also. Will He not then consider it?

Job 11:12 For an empty-headed man will be wise, When a wild donkey's colt is born a man.

Job 11:13 "If you would prepare your heart, And stretch out your hands toward Him;

Job 11:14 If iniquity were in your hand, and you put it far away, And would not let wickedness dwell in your tents;

Job 11:15 Then surely you could lift up your face without spot; Yes, you could be steadfast, and not fear;

Job 11:16 Because you would forget your misery, And remember it as waters that have passed away,

Job 11:17 And your life would be brighter than noonday. Though you were dark, you would be like the morning.

Job 11:18 And you would be secure, because there is hope; Yes, you would dig around you, and take your rest in safety.

Job 11:19 You would also lie down, and no one would make you afraid; Yes, many would court your favor.

Job 11:20 But the eyes of the wicked will fail, And they shall not escape, And their hope—loss of life!"

vs. 7-12 Can you search out the deep things of God? Zophar, thinking that Job was wrong to question God, went on to teach Job about the transcendence of God. **Who can hinder him?** The next lesson in Zophar's theology was the sovereignty of God. Zophar, emphasizing the sovereignty of God, believed the best Job could do was to accept his punishment from God instead and not protest. **He knows deceitful men; he sees wickedness also. Will He not then consider it?** Zophar wanted Job to know that it was wrong and wicked to wish that God would not *consider* Job's assumed deceit and wickedness. **For an empty-headed man will be wise, when a wild donkey's colt is born a man:** Zophar simply called Job stupid.

vs. 13-19 If iniquity were in your hand, and you put it far away: Zophar says, Job should simply repent and seek the mercy and goodness of God. **Because you would forget your misery, and remember it as waters that have passed away:** Job longed for this; to be so restored and blessed again that he would forget all this ever happened to him. Zophar falsely said that this could be if Job would only repent of the great sins that brought this disaster upon him. **Your life would be brighter than noonday . . . no one would make you afraid; yes, many would court your favor:** Zophar encouraged Job to confess and repent of his sin and by that, God would bless and honor him, restoring him to a bright, confident, admired life once again.

v. 20 The eyes of the wicked will fail, and they shall not escape: Zophar here encouraged Job to confess and repent by warning him of the consequences if he did not. Surely, he would **not escape** a greater display of God's displeasure. **Their hope; loss of life!** Zophar here rebuked Job's prior frustrated preference for death instead of his present miserable state. He associated Job with the **wicked** whose **eyes** shall **fail** and who **shall not escape**. Job's friends misapplied the most precious and edifying and turned them to poison, pressing these half-truths on Job.

vs. 7-12 Zophar thinks Job is wrong to question God. He went on to teach Job about God's transcendence. Job should accept his punishment from God and not protest. He then **accuses Job of being empty headed and not having a brain! How wrong and cruel is Zophar. He indeed is easy to dislike intensely!**

vs. 13-19 Job, your suffering will soon become a distant memory if you will just confess your sin and get right with God!

v. 20 But Job, if you don't confess and get right your eyes will fail. You'll be dead and will not escape! These comments and behavior from Zophar is almost a perfect example of how NOT TO COMFORT anyone who is suffering and in great misery. May we never act like Eliphaz, Bildad and Zophar!

Summary:

- Often best counsel to those suffering is to say nothing!
- There is only one Mediator – Go to Christ Jesus! Your record is clean. Jesus has paid the price!
- We believers have a living hope!